M2308
Friday, October 13, 1973
Westtown
Group IV
and
Saturday, October 14, 1973
Barn
Lunch

[To help follow what Mr. Nyland is explaining, a drawing of the horizontal Three-Body Diagram is attached at the end of this document, as well as the standard vertical version for comparison.]

Mr. Nyland: Well, all of you know that I'm planning to go to the West Coast on Tuesday. I'll be away for about nine days. So I hope to be back here two weeks from today and that will be my birthday, and of course I should be here in Warwick. So, we will probably have to talk a few more things over, maybe tomorrow and Monday, about what-is-what and what perhaps we could do. There are a couple of deadlines we have to meet, and we have to arrange to make sure that we can do what we are planning to do and not trying to overdo it. So, there will be a few get-togethers I hope, tomorrow ... tomorrow morning and also on Monday some of it, because on Tuesday there won't be much time.

And then the West Coast. Every day I promise I will think of you. But, it does not mean that I would wish to be here. Of course I would like it, but that's not the point. I have to learn to leave you all alone, to help you to stand on your own feet, to see what you would do, and can do, without having an idea that I will come back. In all probability I *will* come back—I don't mean it that way. I mean that you have to learn to grow up, that you have to be very clear about what our aims are and to clarify it if one doesn't know, or to get together to understand each other regarding aims: What is Chardavogne, what is the Barn, what are the different activities related to it, what changes should we make, what are still disturbing elements, what are complaints.

To what extent are complaints justified. If they are reasonable, they should be mentioned

so that at least we can put the cards on the table and we could find out what might be a solution. I do not like hypocrisy. I do not like silence when I know that certain things are discussed and take place, I would almost say 'behind my back' without wanting to tell me; that I find out certain things which of course are not always easily understood, even, because maybe I get only part of the story.

We have to eliminate negativity regarding the Barn and the different people who are associated with it. That's a tremendously difficult question, and a difficult project. Because we are thrown together, a group of people with tremendously different backgrounds and different types—different aspirations, different aspects of what is good for life, different forms of ordinary conscience if some of us have it, and different ways of looking at oneself, the way one wants to look and the way one is—and not always allowing enough room for someone else. And we have built up something here that is useful, and I really don't like people to profit by that without taking a responsibility at the same time.

So that I'm considering—very much—to take the name 'Chardavogne' away from some Activities where I think it doesn't belong. Because Chardavogne represents something for me and I think many of us are trying to build it up; you see, it's quite all right to have a barrel of apples and a couple may be rotten, it does not mean that I want to eat them. I would like something that is an understanding between most of us. I don't care very much if there are a few—particularly some newcomers or even some who have been here for quite some time—that they get a little sour on different things and that they feel that they ought to do something else. It's quite right, and let them. But then they don't—I've said it many times—they really don't belong.

And one of the best ways of seeing what I mean is how much out of certain Activities, for instance, is willingly given as a form for the maintenance of the Barn activities as a whole. And when I keep on asking, which I don't want to do all the time ... and I will stop. Because I will ask a few times, "Where are your monthly reports"... What is there that, really, is necessary for me to have a general insight on what is being done in order to help more, or to see what ought to be done, or perhaps to indicate what may or may not be truthful enough, or what can be adjusted, or what is necessary for the cooperation among us. You see, after a little while it's not that I get sick and tired of it, I simply close my eyes. If I can. It's not easy. Because even if I close my eyes I keep on looking at the eyelids from the inside and there are still certain things written

there, and I have to decipher them. Because that what is written in my eyelids very many times is unforgetful and I consider, then, our whole idea of an Activity as whole under the name of 'Chardavogne.'

If you have complaints, if you are negative then say so. Come out with it, then at least some of us can decide if you belong or you don't. And, I will become more and more sharp about that. I wish not to tolerate half-way attempts. I want hundred percent seriousness, not hundred percent accomplishment. I want honesty regarding a wish to find out what we are trying to do; particularly when it has to do with Work on oneself, that there is such an attempt within oneself leading to certain results without any judgment about the quality of the result, even, as long as it has in it a sincerity, a wish for simplicity, a wish for understanding oneself, a wish for the usage of certain words which we do use in order to indicate certain concepts. And I think it's very little to ask of anyone who comes here to the Barn to have that in mind, and when they stay here a little bit longer that then it will come into their heart. It is not too much to ask that of anybody who wants to join a Group, and as long as I am still here I will try to weed out certain elements; without any particular personal reason for wanting to do it, than only on the basis: How can we grow.

Because that is of my concern. I would like the Group to continue to grow. That is why I say it is very good when I am away. Then you have to make decisions sometimes. And, as I say, imagine I don't come back, so that the decisions you make will have to stand; that that what is your attitude is registered by everyone else, that there sometimes is no possibility of explanation of how you have been, that your deeds and your words determine what you are in the eyes of the people you work with, that they have a right to judge you and that there is no possibility, really, of explaining certain things away—which you would like, sometimes, because every person has a desire to rationalize.

With other words, I try to find out—that is, I wish that all of us could find out—what is the truth about ourselves and what is really our aim, and to what extent can we join in a common aim. That is really the problem: To become quite clear about an aim. You see, what is a Man when he is on Earth. What will he accept for the reason that he is on Earth. Can he accept a condition which we call being 'asleep'? Can he accept the fact that when he is asleep he could Wake Up; which is logical because there is no reason that one should keep on sleeping all the time—although there is the definite possibility that we are asleep ... and stay asleep and at the

same time become conversion machines for the purposes of the maintenance of something that we call our 'solar system'—but it would have very little sense for a person who has three centers and is interested with one of the centers in the contemplation of questions or philosophies about Infinity, about God, about eternity, about time, about space.

And, we cannot get away from it. Because, even if *you* don't want to think about it or anyone, there may be others who would like to; and there will always be certain systems which have been written about and advocated—of different people answering such questions in their way—and I think many of them have come to a realization that there is somewhere some knowledge which could be given if one only knew how to open the door. So that the secrets need not always remain secrets and that the assumption has to be made first, that when one is a human being one is really interested in a development of oneself so that one then can see, or become acquainted with, the secret of life.

That, of course you might say, is an assumption. We have our own terminology for the expression of our philosophy. Don't let it be interfered with by the usage of certain words which really don't belong to Gurdjieff. Even if I know what goes on here and there... For instance, I got a tape recently from the West Coast and they must have been reading a little bit about 'reality,' and that kind of a word appears, then, in a discussion of Work. Well, I think it's quite wrong. We know what we mean by reality. In our terminology, we say 'realization.' We don't talk about multi- ... uh, non-dimensional existences. We talk about aspects. We can talk about belief, we can also talk about imaginations in which we have confidence. Things of that kind of course are quite useful and also one knows that they have been talked about already for many many years, and even books out of antiquity cover esoteric knowledge at certain times—in *their* terminology.

So, I think that people who want to follow Gurdjieff, or believe that there is some value in the ideas of him, could use the language we are used to. It would make it much simpler. I have no objection to other theories. They are there and they can be used. One can even have the same as a religion ... a comparative religion, a ... religions of comparisons—that is, different religions—to see where they touch each other, where they are similar and where they are contradictory. All of that of course is like scientific research; because, there we find different facts and they are put together ... synthetically connected to make sense and theories, and working hypotheses are based on it...

But, you see, that is only a very small part. What is really a good scientist. A scientist, when he really becomes what he ought to be, becomes a philosopher. Because then, in his science he sees the different possibilities which he does not know as yet. He also sees that the world is not made up of facts only, but there is much more than his brain even will allow; that many times, with his love for science something else is kindled in him which becomes, you may say, trying to seek out what is the 'mystery' of that what is the reason for science even existing as an intellectual pastime.

I'm not talking about science in application because that's ordinary commerce, I'm talking now about science how it ought to become as a philosophy of wishing to have insight. And when one becomes a philosopher, what is really the result of a good philosopher. First, the knowledge that he doesn't know very much and that gradually, in relation to that what he philosophizes about, he becomes smaller and smaller. And that he then starts to define more and more what he doesn't know, what he would wish to know; and knowing then that he is very small, he starts to doubt even that he knows what is what, and perhaps even at the end of his life he believes only in himself, and when he dies perhaps he loses even that kind of belief. But as a philosopher he is driven to the depth of certain things, particularly when he has feeling for the existence of life. Because after all, that is a part of philosophy—a consideration of the existence of life in different forms, sometimes called 'natural' philosophy, sometimes we have 'synthetic' philosophy, the building up of certain systems—but out of all of that there has to be ... or with all of that there has to be a depth, and in that depth, at the end of that a philosopher starts to believe in the nonexistence of time and that what ultimately should lead to eternity or timelessness or Infinity. Because that has to be a particular kind of a concept that a philosopher should think about, but he cannot accomplish it with thoughts. He knows that. Even if he comes to a conclusion that the thing exists by itself, that he has kind of theories about Gestalt, that he has an idea that certain things exist in human beings and that there is life somewhere else or that life has developed and has taken on a form when a Man was born on this Earth—all of that leads to a certain depth and is emotionally felt.

And with that he becomes religious. That is, he sees, through his philosophy, the necessity of an intellectual concept, of something existing in accordance with certain laws and rules which, although he doesn't understand them, he has to admit they exist. And there are different kinds of sciences and philosophies which combine in that sense—by giving certain facts, trying to place

the facts in relation to each other—and then starting to philosophize about the possibility of reaching them and coming to the conclusion that they are limited; and when that conclusion of limitedness is reached a Man becomes very open to the possibility that perhaps something else exists which *does* know and that he calls his 'God,' and so he comes from his philosophy to the necessity of having a religion.

A religion for him, first will be that what is the totality of all existences; to see them, that they are in relation to each other of a certain kind and, being related, are subject to laws which must exist for the continuation of such life wherever it might be. That there is a definite reason for the stars to be where they are, and for spacelessness of space. And that there is ... without any particular study of himself, he realizes that the question of his time—and particularly the time which is given to him when he is living on this Earth—is not only limited by his death but that also there is a belief then that he hopes that his life can continue to exist; to dig into the secrets of the universe more and finally perhaps it takes on a certain form of wishing to join with that what is of a higher quality, maybe that becomes a religion for him as a form of a conduct for his life and a desire really to see what he can do.

The religions many times, as we know them, are not very good in explaining what ought to be done, because they have become too dogmatic and the doctrine is not alive anymore and a system has taken the place of that what should have remained alive. And therefore there are several not believing in religion but at the same time knowing that something like that exists, they become artists; and in the artistic creation of anything that they would wish to make, or seeing for themselves something that as yet does not exist and in their imagination seeing how it ought to be, get certain concepts within their mind and having clarity of that kind of form, they use their heart to pour the contents of life into that what is their creation.

An artist is really, in that sense, already a partly-free Man. He is not so much bound anymore, but he doesn't know as yet what to do—than only to the extent that he is, for himself, a human being and believes in his own subjectivity, that he then in his creation at first will make subjective art. But if he is coming from religion and has been thinking about that, and having felt that he didn't get very far than only the babbling of a few little words or perhaps, even, in prayer having found out that it is not easy to pray, *then* perhaps in art he might find a certain solution for himself, to see if that what he could create could have life in it. But, not to be used as a self-expression; and including in that form of life which you would like to pour into the form

which he creates, first that what is of a quality sometimes, if he is honest he would call 'not of this Earth' and quite definitely not of himself.

I'm talking now about more Objective art; about that what is really belonging to something that has already freedom of expression and where the recognition of such Objective art is recognized by everyone who has sensitivity; that it is independent of the form but that it is determined by the value of aliveness. And so we find ourselves as artists trying to create certain things for ourselves which we believe in as having a value and trying to make them—such creations—eternal, the concept of that we say is an 'I', but that concept as an 'I' coming from me thinking and feeling is, of course, limited by the subjectivity of how I imagine an 'I' to be. And of course I become helped—when I think about the question of 'I'—if I want to assume that that what I wish to create should have permanency. So that it is not a question of a dead art—leaving certain things after I die and to be put in a museum and that there is a recognition of myself as a remarkable Man—but that what I actually wish is the continuation of myself as life in a possible form.

And I then start to think how such a form ought to be when I know very well that my physical body will have to die, and I imagine an 'I' then to be a full-grownness of the two other centers which are potentially able to grow; or, like I said the other day—the 'uncovering' of that what already exists but which I do not know, and the question of uncovering is very similar to the question of creation so I call it usually a 'fighting with words,' a quibbling of that what I say I have to 'make' it comes to the same thing: As if it exists, I have to uncover it, *both* require a certain effort on my part, and what is it that I really wish.

When I look at what I am, when I see myself as being made up of three centers, I see them as different aspects of different parts of my personality. And then I say "What makes me wish to see my centers even if they are connected with each other," is it in my mind that I have this idea of the three centers existing, or is it in something that is a different kind of quality when I become interested in the reason why such three centers exist. That kind of quality already starts with a Man who is scientific, when he wishes to discover what is beyond science. I've mentioned Eddington. I've mentioned Ostwald. I've mentioned Lorentz. I've mentioned Einstein. I've mentioned a variety of different so-called 'good' scientists, who were honest seekers of the truth and who were not interested in a particular name, who just wanted to work.

I have perhaps been fortunate because Holland has more scientists to the square foot than

any other country, and fortunately I've seen a few of them and I've sat and listened to them. So when I quote a few names maybe I become ... or might appear to be a little prejudiced, but it's only because I have more knowledge of that. People like Lorentz, or Van Hondor[?], or Julius[?], or Van't Hoff—all such people, they have existed. Some perhaps may still be alive—I don't know—but they have set a tone to that what is really beyond science, wishing to find out what is the function of a Man.

Going over into philosophy, it becomes a little easier. Particularly the natural philosophies. When a man like Ostwald starts to write, after he has gone through all kind of chemical books and written up about how it ought to be in that kind of a science, and written up the analytical and synthetic forms of science, of chemistry, then he starts to write about the nature of that what is, as philosophy. And not completely satisfied with that, towards the end of his life he starts to write about the value of things—that is, a consideration of concepts which are valuable for a Man when he lives his life on Earth. I mention him only as one. Walter B. Cannon, as far as the wisdom of the body is concerned, also towards the end starts to realize what perhaps may be the truth for a Man with his wonderful machinery of a human body.

And I think in general that what we wish to know is to find out, for oneself, what are these three centers. And becoming acquainted with that what is taking place, and a wish to find out: We say that that comes from the level of a person's Being, and I see this level of Being hanging like a cloud over a person who is asleep. Because in his three centers he is interested only in the Octave of his personality ... many years ago I talked about the Three-Body Diagram in a different form. I remember where it was. It happened to be in Berkeley, and I never wanted to talk about that again; because I was afraid that the concepts which I then talked about may be misunderstood, and perhaps even look a little bit contradictory to what I afterwards made up as a diagram of the three bodies where the bodies are vertical. In the talk in Berkeley I put the bodies down horizontal; and I call it a 'horizontal' representation of the three bodies, meaning by that that the line at the bottom goes from left to right, indicates the three centers as they are.

And the indication of that formation of the three centers—physical, feeling, and mind or brain ... for the human body mind is used, sometimes, as a concept that belongs to a much larger intellectual function—is in the direction, going to the right, an indication of the time which elapses for the development of the Octave. For a physical Man I say he is ... it is 'lying down,' above him there is a second parallel line, also horizontal. It starts at the 'Fa' of the Octave of the

physical body and it goes in the same direction—to the right—and indicates the possibility of a development of a Kesdjanian body. Starting at 'Fa,' the 'Do-Re-Mi' of that particular Octave—the Kesdjanian—is similar and parallel to the 'Sol-La-Si' of the physical. And again, at the 'Fa' of Kesdjan it is equal to the 'Si-Do' of the physical body; it extends as a 'Sol-La-Si,' which is in space because it is not in touch with the Earth—it is above it, and it belongs there. And then indicating the possibility of the development or the uncovering of a Soul, starting again at the 'Fa' of the Kesdjan body, parallel to the 'Sol-La-Si' of Kesdjan with the 'Do-Re-Mi' of the intellectual or the Soul body, and the 'Sol-La-Si' of the Soul body extending further into space at a higher level. And the indication of height means more development; like we many times say, that what is 'higher' than I am is of a different kind of quality.

Above all of that is what I call a 'Being level.' This Being level is in touch with all three forms of the physical body or the Kesdjan or the Soul. Even if in undeveloped states—of the Octaves not as yet fully developed into full-grown bodies—there is a level of Being. The three centers as indicated by the physical body—the first one—are 'One', 'Two', or 'Three' in the terminology of Ouspensky, and the cloud which is above it and I call the 'level of the Being,' is Man Four—Number Four.

The ordinary Man as he is—unconscious and as we say, 'asleep'—has no interest, really, in philosophy, let alone science ... but definitely very little in religion unless it happens to be put into him from his birth because of certain circumstances, but in all possibilities it's not alive. And art: Artistically inclined, I doubt very much that he gets very far than only as a possible development of his feeling; and the feeling, as I said before, including mostly a wish for self-expression, and, by means of that, a wish for the continuation of being admired.

But when a Being as such exists, it starts at a level of the Kesdjanian body and it goes all throughout all the different levels which might be in existence. And, I'm not saying that there has to be three. The question of Triamonia is based on the ultimate understanding of what actually is the simplest form of a development; so that then the assumption is that Soul is the means by which God can be reached, when we go relatively a little bit further below and not extend ourselves so far, we divide each of the levels of the three into three other levels, and totally we would make nine. But, by the combination of going from the first one to the second, the two—that is, that what is last of the three and the first of the three of the next level—are combined so that then the totality of levels becomes seven. And that, theosophically, is

understandable.

We talk many times as if there is only a Law of Triamonia, as if actually for us what is needed is an understanding of what we can reach practically with the formation of a Kesdjanian body by being Inspired through the Aspiration coming from the possibility of a Soul existing; or, the function of a Soul body already in its own 'Sol-La-Si' joining with that what is of higher—we call it 'Cosmic'—value as compared to the self-Consciousness of ourselves, where we are interested in as a human being on Earth.

So, what do we have. Here is a level of a Being in contact with the three bodies, which grows out from the three centers. In an unconscious state there is nothing else but the connection with that what is unconscious, and the level of our Being is indicative of that what is formed as three centers. And the level of the Being takes the expression for whatever predominates as any one of the three centers: A physical type, or a feeling type—an 'emotional' one, we sometimes call it—or an intellectual type. All that doesn't matter until we start to make something like the beginnings of the stirring within a Kesdjanian body as 'Do-Re-Mi,' which then changes the Being to an inquisitive something, wishing to carry out research about the possibilities of further growth. Then the level of Being is quite different. It starts to become active and much more alive. It then starts to look at the three centers as something that perhaps can be made useful if they only could develop in their own way by giving them first the freedom which they need for their further development.

The question of freedom comes up very soon. Because if one studies oneself and is quite honest about what one sees, one must notice that the three centers don't leave each other alone; and we know that—between the physical and the feeling center—quite definitely, but even the mind is not very happy when it just has the thoughts without any possibility of becoming active about the thoughts. And whatever it is that now so-called 'naturally' is connected with each other will, at a certain time, in that level of Being which then exists as a result of the three centers being in contact with each other and expressing all three center's life, that then that what is the level of one's Being is being disturbed a little here and there by dreams about that what might be, or what becomes the hope and expectancy of the possibility of a development.

With other words, there is an interest that is created. It is stimulated by what is, and what we call, 'Magnetic Center' within a Man. We do not know the place of that Magnetic Center, we do know it exists. Sometimes it's associated with that what is a very deep feeling, or sometimes

which is a something that is a result of an experience of a conscientious character. It sometimes is indicative in a scientific Man being interested in particular formulations of that what exists as the form; but beyond which there is more than just the phenomenon and scientifically we say it is the 'noumena' of a Man, but then we get into trouble and we want to define it as something that can be developed, and in that sense, then, one believes that that what is to be developed is as yet not sufficiently able to give direction to that what ought to be because of the prejudicial influence of that what is being developed, and this leads quite logically to the concept of freedom from any form of direction of growth, any wish to determine beforehand what ought to be.

That leads to a point in which such directions—of wishing to go in any direction—are annihilated, are nonexistent. That we call 'non-dimensional' existence, which is the central point of the sphere of a Man when a sphere indicates the possibility of the total development of himself. We call that Man Number 'Four' when he becomes interested in the possibility of his growth; and then he wishes to find out what to do, what kind of rules are given, what should he do regarding the further development of the Kesdjan, the further development of the potentiality of his Soul.

If you look at these three horizontal, let's call them 'bodies,' you see that the one that is above the physical is at a little higher level. That what is a little platform is indicated by the 'Do-Re-Mi' of the physical Octave; then, at 'Fa' the line goes up; and then, when the line of the second body starts to become horizontal, there is a step. The vertical line going up to the Kesdjanian means there is a different line than the horizontality of the 'Do-Re-Mi' of physical and it becomes a step, a verticalness. And in the same way, the 'Do-Re-Mi' of the Kesdjan is also horizontal and there is the possibility of lots of explorations, left and right. But it is horizontal, and it runs up to a vertical line which again starts from the 'Fa' of Kesdjan and goes up to the level of the Soul body.

So, this is the indication. The 'Do-Re-Mi's of each of the steps are the indication of how a growth should take place, and the verticality are indications of that what has to be introduced to make the step one step higher. The verticality is the effort, the 'Do-Re-Mi' are the materials.

And so, the very definite, simple conclusion has to be drawn: That the line of evolution is not just going up straight. Only *sub specie aeternitatis* [under the aspect of eternity] it looks like a diagonal line and that there is an angle from the horizontal one. In reality, the growth is stepwise only. And I call this the 'Do-Re-Mi' 'stepwise' indication of the three bodies in their

development.

There are many more reasons why this particular horizontal diagram is very interesting, and sometimes I call it even more interesting than the vertical one. But, I don't want to mix them up, and for that reason I haven't talked about it for years and years. I want to do it now, simply because it gives it much more of an indication, for oneself, of actually what can take place when there is a wish for that what is higher, and that that what is higher is quite definitely *quite* separate from what one is on a horizontal line, or even on a horizontal plateau. It means that that what I wish to become has to be completely free from my physical body. It has to be free from any kind of physical desires. It has to be free to give the potentiality which now exists, as potential, a chance to become actual. It also means that the physical body over a certain time length will die, and that that what then only remains is the 'Do-Re-Mi' of the beginnings of a Kesdjanian body and the potentiality of the 'Sol-La-Si.'

The 'Do-Re-Mi' in any Octave means a period of gestation. The conception is only the 'Do.' 'Do-Re-Mi' means a gradually rearranging of certain molecular configurations into a form which then can be offered, at the moment of birth, to the world in which this kind of birth takes place so that then the 'Do-Re-Mi' can be discarded. It can be forgotten, the same way as the mother can be forgotten when a child is born; it remains in contact with it for a little while—that is, there is dependence—but the main contact of the cord is broken, it's cut. And therefore it is necessary for the 'Sol-La-Si' to start to live on its own, being fed by one or the other of the two bodies.

So that with the wish for the development of a Kesdjanian, I aim higher than what I can reach when I am on an ordinary physical plane, and if I indicate the bodies by '1,' '2,' and '3,' I simply say being on '1,' my aim is '3' and I settle for this '2.' What does that really mean. Because I must become quite clear about that—what is the meaning of that 1-3-2.

side 2 It's, for that reason, easier to see when the bodies are horizontal and they are separated by a certain space, they are extending over a certain time length and all of them are subject to a special kind of law which we call the 'Law of Gravity,' which is indicated for the physical body as a law which turns to the body itself—that is, physically. If I aim with a rifle at a certain point on the wall, I have to aim just a little higher because even the bullet, when it goes fast, becomes immediately subject to the Law of Gravity when it traverses from the rifle to the point I want to hit. And aim it just a little higher, I have a chance that I can make a bull's-eye. If I aim for the

existence of a Kesdjanian body I will never get to the Kesdjanian body—*if* that is my sole aim—because there is a Law of Gravity which is attracting, from my physical body, to any attempts I make; and I aim at number '3' in order to account for the possibility of having to settle a little lower, but at the same time reaching that what I really have in mind. With other words, my Soul body gives me the inspiration of wanting to become what is within my framework possible at a certain time when I'm only a Man Number Four, then the aim for me becomes to see if a Man Number Five could be made.

Man Number Five is the growth of a Kesdjanian body when it is on its own, when it is free from the conception period and freed at the moment of being born. The Kesdjanian body is born because of a certain desire, realizing that one is bound and that one starts to have belief in the possibility of freedom. It is being born by the introduction of thinking about what it would be if one could have a fully developed Soul. And returning from that kind of an Aspiration as expressed in the wish to reach God by means of a vehicle which becomes a mediator between that what is Man and God Himself, that then returning to the possibility which exists within the framework of a Man, he starts to wish that kind of a freedom to be applied at the 'Fa' of his Kesdjanian body, which means for him that he tries to overbridge the difficulties which are inherent in the state of his planetary—that is, his emotional—bodies, the state of his emotions within his Kesdjanian body.

What is in the way: The gravity of the body itself. The gravity of the physical body, the constant attention which the physical body will pay to any desire to become free from it, the constant wish on the part of the physical body to hold on to your life; whatever that might mean in the terminology of Mother Nature, it's a different kind of a thing, probably, to consider it as if it is a requirement that Mother Nature needs that as a form of life in the form of a physical body, and that because of that it will not allow a Man even to think about the potentiality of himself because Mother Nature is afraid that when She is not fed *She* will die. And what other philosophy there might be in existence, the fact remains that in striving towards the formation of a Kesdjanian body, one has a tremendously difficult time to loosen oneself up from the bondage of the physical body. That is why many times there have been chastisements, flaggelantes, people who want to kill the desires of the physical body in order to give then a freedom to that what could exist.

But, you see, the process is not killing it. The process is to put it in the proper place. The

process is to understand what is the reason for the physical body to exist on this Earth. What is the reason for the mechanicalness of an unconscious state. Because Number One, Two and Three of the bodies—or the different centers of oneself as expressed by the personality—are completely unconscious and never will be anything else. They simply will die and will be put in the ground. It's only that what has a chance for further development and existence, that then that will remain, and it will remain then free from physical death.

But, then the difficultly of the further development of the 'Sol-La-Si' has to be constantly inspired by that what could become not only the potentiality of the Soul, but which is the Soul in embryo, which is represented by the 'Do-Re-Mi' of the Soul body; and that then the development of the Kesdjanian for further freedom as 'Sol-La-Si' reaching 'Si' ultimately, is parallel and dependent on the understanding of that what is in the Soul body developed as a period of gestation in the formation of the Soul body.

Again I say, it is not a question of quibbling about words; because if I don't know that it is in a certain state of, uh, conceptual digesting in a state of growth, or that I assume it is there but I do not know and have to hunt it up, for me there is no difference at all in it. But I want to indicate that it is necessary that certain forms of effort have to be made in order to concentrate on the total development of a Kesdjanian body, which really means that all the time I have to fight against the desires of my physical body wanting to keep me asleep.

So, it is first a process of Waking Up. In the second place, to find a proper place for the physical body. Not too much and not too little; to give it proper credit for whatever it has to do and to make it so that one gradually becomes free from it, from that kind of a form of slavery—this is what we call the 'bondage' of the human being. The bondage is represented, in our life and the beginnings of Work, constantly by that what desires attention, what desires being taken care of, what desires ... why Gurdjieff calls vanity, self-love, all such things—self-centeredness, selfishness—all such things which have to do with the physical body; mostly, sometimes, to be admired, to be respected, to be seen as such a thing that is able to do that, because of that to wish to be respected for that. And all such things as thoughts and feelings directed with the body as central point of gravity, are devastating for any effort for the further development of oneself in reality as that what is Kesdjan and Soul. And it is a very serious matter to see this, but ... you see, in this Diagram you see that that what is, at it were, the 'point' of gravity—of the personality pointing towards ... constantly towards the physical body—is indicative of that what is really the

trouble for the further development of any one of the other three bodies to their full completion.

We've talked now many times about Work. We've talked about ABC. ABC is such a small matter. It is just something that the mind wants to know to see what we actually have to do. ABC is just a few words to indicate what is necessary for a possible growth, to understand an effort and the direction it should take. It introduces, of course, concepts which are difficult to understand, but they are quite easily pronounced. When we have trouble about understanding Impartiality, when we use a term like accepting oneself 'totally' it ought to be quite easy, for anyone who wants to consider thinking about it, to come to a conclusion of what is really meant by the non-possession of certain things, by the non-identification of that what is a possession so that, then, the non-identification becomes similar to that what is meant by Impartiality. And when one mentions, together with Impartiality, that what is acceptable to oneself as an 'I'—of that what one is, the fact of the existence of oneself—when one adds to it *now* you introduce immediately the whole concept of 'presence,' or the concept of 'here and now' which we use many times in different kinds of philosophies. There is nothing new about it. Because the present always is a difficult thing for our mind to have any concept of; simply because we know the future by thought, we know the past by thought—our memory—but we don't know anything of that what is. And when it is as the present, of course then it is the existence of life recognized at that moment of existence by which, then, at that moment that what is a future goes over into a past and is arrested in one point of a non-dimensional quality. And the word 'now' is the indication of what is that kind of a concept.

So, for that reason, looking at these three bodies together and seeing it a stepwise performance, that the effort is indicated by the way a foot has to be lifted up to come to the next level; representing the effort since the step goes up, a loosening *up* of the Law of Gravity which goes down, and that each step should be indicative of more freedom ... so that the real freedom can be found in the formation of the Soul body—again, a Soul body conceived, and a period of gestation parallel to that what is 'Sol-La-Si' of the Kesdjanian.

Whatever now is meant by the ABC, if one once knows what is meant and the requirement of Impartiality, then it becomes an emotional problem. The ABC belongs partly to the description of an intellectual body. That is the aim we have, and since we now know what that aim is and we aim at it, we settle for the wish; the wish of wanting to become that what we are *not* now, but emotionally useful for oneself to put one's own house in order regarding the

different feelings and emotions, including in this now—this time since it is a Kesdjanian body—the condition of existences of all forms of life at any kind of level we can imagine, and the wish to profit by all such forms of life in all kind of different aspects of oneself in relation to that what might be, what one hopes for and is expectant for, towards which one Aspires with the Inspiration of the emotional force of the Kesdjanian body.

That is how that body is being built as 'Sol-La-Si.' We know 'Sol': A representation of that what is the Sun, giving the Aspirational force; 'La': That what is within oneself, converted into something that starts to grow and wish to become something expressed, to the outside world, in the direction of an aim of development; and the 'Si': The contemplation of that what has been done, to see if it's right, a form of meditation, maybe, of something that comes to oneself when one sits within one's own inner, inner chamber.

Because, you see, one must start to introduce, at that point 'Si,' already the beginnings of what is experimental of the intellectual body. We call that 'Experimental' period. We call it 'Do,' 'Re'; *'Mi'*: The third, the 'Do' being the Observation process, the 'Re' being the Participation, the 'Mi' being Experiment, which is equal to the 'Si' of the Kesdjan. That is why it is inner, inner: It is a concept of imagining for oneself to be within with the freedom which a non-dimensionality of an inner point of Magnetic Center would give, to see what a Man would Be and how he would behave in such circumstances; sometimes in the presence of God, sometimes in the presence of the book of his life, but in any event a concept which requires a freedom from all kind of dimensional forms of whatever the expression was of his physical and even of his feeling ... the beginnings of his Kesdjanian body.

That is really the requirement of, I say, imagining to Be there and then to act in accordance with that form of living; whatever that now may mean for a person when he is still walking on this Earth, he can live, while he walks, in seventh Heaven, but he constantly has to remember that he still has a function to fulfill regarding the place of his body. That is still the requirement, I've said many times, as long as one is alive on this Earth and keeps on breathing.

Now, this question is not settled by out-of-body experience as yet. I don't want to say anything more, because it may seem that I want to harp on that too much. I don't, really. Only, I don't want, in my opinion that you are led astray. It is something that is lovely as experience and perhaps I've had the experience—I really don't know—my interest is not sufficiently developed for that; because I have too much work to do right now in settling the questions of my own little

desires; in finding out the proper use of words; of understanding what is meant by the modulation of one's voice; by seeing what can be done by the introduction of certain thoughts in relation to each other, regarding either logicality or a definite aim and purpose of reaching something that as yet is not in existence; that with my heart I still have problems of relationships, of knowing what is right and what isn't, to see what can or cannot be done; to develop gradually my Conscience. All such things have to be done before—at least, I feel that way—before I have even a right to think too much about a Soul. Because the Soul can only help me a very, very little way. It still has the ballast of my body ... and I'm not dead as yet to the conditions of Earth, and I don't wish to die until all debts have been paid to Mother Nature.

That is why I feel it's necessary to concentrate on the development, of changing from solar plexus to heart by the introduction of certain thought-forms in such a way into my brain that the functions of my brain become more homogeneous, that there is among the different departments of my mind—I say now my 'physical' mind, the mind belonging to my personality—there is a relationship, that they learn to understand each other as thoughts, that my mind becomes homogeneous, that because of this homogeneous state there is a certain balance in my mind which I believe produces a state of health which my mind has never known.

Because, already from early birth, in standing on one's own feet ... although there was the potentiality of remaining Objective, in many ways education has prevented me from becoming or remaining that way, and it was the Earth which was to blame for my unconsciousness—not so much my father and mother, and not so much my teachers, and not so much different people who have influenced me. I have become what I am as part of Mankind and that has created the unconscious state, and I have to realize that since the law of this Earth is what we call 'mechanicality' or 'subjectivity,' that when I am subject to that and understanding that that is what I am, then I will know once and for all why it is so difficult to hope for something else when I don't acknowledge either the subjectivity or the mechanicality of someone else. This I have to learn, and I don't think I'm able to leave this Earth for good until I've paid my price for that acquisition of wisdom.

I mention this question of the Horizontal Body Diagram because it gives much more perspective to one. It gives much more, as it were, 'reality' in the imagination of being where one might be—at Kesdjanian body, at the level of the Soul, at times at the level of the physical body—to see what is necessary for the going back and forth from one level to another, which I

do in my ordinary living as a Being: That I am constantly subject to all kinds of laws of which the Law of Gravity of my physical body is the most important one, but I become also subject to different laws which are indicated by the vertical line of the step, and it is a problem of letting them develop and influence me. That is the Aspirational quality in a vertical line—wishing to get away from the step—and then if I understand that that really means a wish for an understanding of God or the Godlike quality within myself, then I counterbalance the Law of Gravity towards the Earth, and then I have a possibility of creating an equilibrium within myself.

All of this is dependent on Work, of an understanding of application, of doing many times that what is required without going into such trouble of all the time saying, "I have to create an 'I', I have to think about it" and eliminating, when you do this, completely the wish to remain, for yourself, what you are in an understanding of the present—and, now, the present is lit up by the appearance of something that we still call 'I' as a representation of God.

This is really how it ought to be. I have within myself the capacity of an emotional state in which that what I am is dedicated, and gradually I wish that it could become devoted to the wish to lose myself for the sake of gaining that what I call 'inner' life. That I want to lose that what is represented by the different facets of my ordinary life manifesting in all kind of forms, and understanding the form and making it, as I've said many times, 'transparent.' If it is transparent, the energy that is represented by life within this form becomes available to me. This is a tremendous advantage of Work: That it is self-generating; that a contact is made with a source which gives life all over the universe and then becomes available to a person living on this Earth simply by Working. It is not his job anymore. His job is to become open to the possibility of being affected, and God will then—in that sense using the word 'God' as something that is there as an entity of a spiritual quality—will tell when a Man is open.

But he must be open, and that is the most important difficulty. Openness means I am free. Openness means I am not bound. Openness means that I am Impartial. It means that I really feel what is Simultaneity. Not my thought. That I really live in that what I represent as 'I' of an Objective quality of Conscience and Consciousness, those are the aims. Those are very difficult to obtain and one becomes, in relation to them, more and more humble. Because one knows when the difficulties are there; and particularly when I see that what I wish and I desire and I set out to do, that in *that* sense I am not part of God anymore, I think that in itself is an absurdity. Because, who am I that I judge about my own life. Because if I continue to live that way on this

Earth, I will be so tremendously bound by the time I die that I honestly don't know what will happen to that form of life that is now represented by me. That, I say, is a tremendous danger: If one becomes more and more identified, one does not find a freedom which is necessary for the fuller development of oneself. I think one misses the boat by not understanding the function of life; and definitely by emphasizing the different requirements of the form, I lose all possibility of making the form transparent.

I hope you can think about it over this week ... the following week. This is the first week of our special kind of task. You ought to know a little bit more about yourself when, perhaps, tomorrow you think about the week: What you have done, how you have been. How *you* have been; not the activities which you were busy with; what happened in you; what was you as a personality on the road to become changed into an Individuality, not how well you have done your particular kind of work. Because that was just ordinary, Earth work, what has become of your wish to become free and go to Heaven. How often have you seen God. How often has He been with you when you were alive and doing, and thinking, and feeling.

And so, when you think about that and you feel, you have to come to a conclusion that then in the following week you will live up ... that is, you will do in accordance with your conclusion; and I hope you will have strength for that, and that it will be a gradual building up of one week after the other, so that in the third week you will have profited by the results of the second week.

I cannot remind you at the end of next week. I can only wish for you that you won't forget next week on a Saturday or the Sunday, and that you will go into the third week with more attention, more wish for concern for others, more caring for life, more justification of your own existence, more recognition of that what has been given to you and which you also have to place, for which you ought to be grateful; particularly that you are still alive and that life has been, as it were, 'given' for a very definite purpose of understanding a deity, or Infinity. So that one connects one's own life ... associates one's own life, in thought as well as in feelings, with that what is really an aim for oneself, to understand God. I mentioned the other day the saying by Amir. "All that is needed," he says, "is to possess God." The meaning is, the understanding of the existence of God as belonging to each human being. It may mean the existence of esoteric knowledge becoming available to anyone who wishes to learn for himself what is possible for his development, with an understanding of the bondage which now prevents him from growing up.

And I always believe that Gurdjieff gave us a very good direction. It may not always have

been spelled out, but I think over the years we've talked enough about what might be the meaning of that kind of esoteric knowledge which is in All and Everything; and how much it is down to Earth, and how much it is impartial, and how much it is critical, and how much is indicated as a wish to become what one is not now, and how much is realized by the terror of the situation of bondage; and how much is given in religion as a description of three different types who were messengers from Above, and how, towards the end there is a description of the impartiality on the mountain pass; and how finally the author at the end indicates that hope still exists for anyone, even if he comes in contact with these ideas when he is already a little bit more mature in unconscious living.

To Gurdjieff.

Saturday Lunch

Mr. Nyland: I have a very short time. I, I think I talked too long last night. But last night was necessary to develop a certain perspective—that what I think might be of help—and sometimes too much of that kind of theoretical knowledge is no good.

What is more important is what I said in the beginning: The question of division, the question of not understanding, the question of losing interest; the question of realizing a certain level of the Group as a whole, the question of seeing how we can match it, counteract it, not pay too much attention to it but eliminate that what is deleterious. There is very definitely at the present time certain currents going on regarding this Group which will cause the Group to separate and fall apart. If it is not corrected it will lead to a very serious situation. And I do not know exactly what may be the reason. To some extent it is a blaming of circumstances for that what one should take for oneself as responsibility. And many times it is not wishing to take that responsibility, that you start to accuse or believe that the cause is somewhere else. Work always remains your own affair. You have to create for yourself your own 'I'. You have to study to see what you are. If you don't do that you cannot understand someone else doing it, and if you feel that you cannot do it you will apt to blame conditions for that failure on the part of yourself.

It's quite all right that you sometimes do not wish to Work and that sometimes that what has been given has to be digested, that you have difficulty in seeing yourself for what you are and maybe you don't like it, or that you don't have the wish actually to do something about the future building of a Soul. At the same time, your attitude should remain towards Work and Gurdjieff, positive; and it should not go over or dilute itself—such energy—in all kind of little

discussions which end up in negativity and in conditions which are not conducive for anyone else who also wants to belong to the Barn and is looking for something.

I say, again, I do not know what the cause may be. I only see certain reasons why it happens to be in a certain way. And that's not all of it. It has to be met in a certain direction to see if it can be counteracted, and if people can get together with an idea of doing something about it and becoming positive about that what I called last night the conditions of 'rotten apples.'

From my standpoint I am interested in the continuation of something that we have started, and that we gradually out of that probably distill certain people who can continue to carry on and represent for me the cement which keeps us together. That they—you might say as a little bit more of a Nucleus of positivity—become the people who will direct this kind of a Group so that new people who are looking for something can find something perhaps they can want, and if they don't find it, it may be that they are looking for something that doesn't exist here.

There is something very definite that does exist, and anyone who wishes to find it, can find it. And whatever excuses you want to make for yourself that you don't see it, that is your affair but it's not going to affect us. That is, I don't believe that it is necessary to continue in certain directions when that direction creates a condition which is deleterious to the growth of this Group.

I've said it a few times. Because I look as much as I can in a fair way to see what are reasons. The suggestion has been made sometimes that I don't know, and that I don't understand what is taking place. I think I know more or less. I know, I think, sufficient. It was also suggested to take a poll—like a Gallup poll—among you people. I don't mind it. It would be very interesting if you could be honest with me, if you could write in a letter what you actually think is wrong with us and to see if we then could counteract that; if we know what we are talking about and not in generalities, and that when you write such a letter to me, that then you are forced really to put into words what you are sure about, and not go by hearsay.

You know how it is with these kind of things: They grow like weeds; they are not taken out of the ground, and of course they overgrow and affect the rest of the growth of flowers and everything that is really worthwhile. I think we should not allow such a thing. If you agree with me, you should fight against it.

I would like people to become positive in their desire to find out what is the value of

Gurdjieff in their life. That is the reason we are here. We are not here for any other reason. Activities are part of that, like the branches of a tree. The root system is one's own root system with which you come. The trunk is this Barn, that is where we are mixed ... mixing different things and aspects together. The branches are like Activities: Contact with the outside world. The managers of the branches are like birds sitting on a branch and looking at the surrounding from the vantage point of the branch itself. When they wish to leave, they leave. They fly away, they don't take the trunk with them.

The Group has a certain form of assets, which is represented by the desire of people who wish to Work. It is not concrete ... in the form of buildings. It is in the form of a willingness to find out what one is for oneself, and to recognize that same kind of a tendency in someone else. If there are too many things that affect that kind of a condition and create the wrong atmosphere, I will do everything possible to stop it. If it comes from certain people or from certain Activities, I have no hesitancy in stopping them, asking them to leave and stop an Activity. As long as I'm here I may be, every once in a while a little bit too predominating and too autocratic, but I always believe that there is a necessity of a principle which can be recognized by everybody. If they wish. If they don't want to, it's quite all right, but don't be here then. Get out.

I say it very sharply because I think about this very seriously. It's a question of "Yes" or "No," and I want to be able, from my standpoint, to count on people. Not that we have to be in full agreement, and it's not that I don't want to have any other opinion next to mine. It doesn't matter what you think as long as we can talk about it; and if there is a possibility to come to an arrangement and an agreement of course it's right—it should be done that way—but the attitude should be positive. That's why I ask you: If you want to have a poll, go ahead and write me a letter honestly, sincerely of what you wish; of what you think is wrong with an intention to find out what we can do about the wrongness to correct it, not just talk, talk.

It's probably in the nature of the particular period we are going through. It's a period of a great deal of superficiality. Maybe you don't want to think about the Soul or about your inner life. Maybe you want to do it in a different kind of a form, and the form that you find here is not right. It's up to you to find what you wish. You can go all over the world, you take with you whatever your difficulties are. You don't have to spill them here, *unless* you want to get rid of them for the sake of growing up; that is all right—then I would say you belong—but if you want to live out your own little life, go over to a commune of some different kind. We have a

principle which is indicating of the wish to become a Man: To grow up, to understand oneself, to live, for oneself, for one's life and include in that that what can be done to help others because they are also alive. That is a very simple idea. That is something that is worthwhile to consider: If you consider your own life for the reason that you have to accept it the way it is on this Earth.

I'm not critical about these things. I'm only making a statement about how an organization could exist and the way I feel, that there has to be life in it which is not affected by that kind of negativity. Whatever your own reasons are for being what you are, I ask you to find out for yourself what is really right for you; and then to see if that what is your wish for your growth can continue in that sense when you become a member of the Barn and want to devote your time and energy *also* for the Barn as a Group and something that is worthwhile. If you come to the conclusion that you must do something else on your own, you must go. No one is keeping you here, than only that what is your own Conscience. If you wish to Work, you can always Work. If you wish, there is no question about that.

It's the last time I will talk to you before I leave. I hope you have a good two weeks. I hope to be back in time. In the meantime, try to remain serious, if you can, about what your attitude should be towards each other and towards Work on yourself. That is the attitude towards Gurdjieff. That is what Gurdjieff would wish you to be.

To Gurdjieff.

All right, Peter.

End of tape

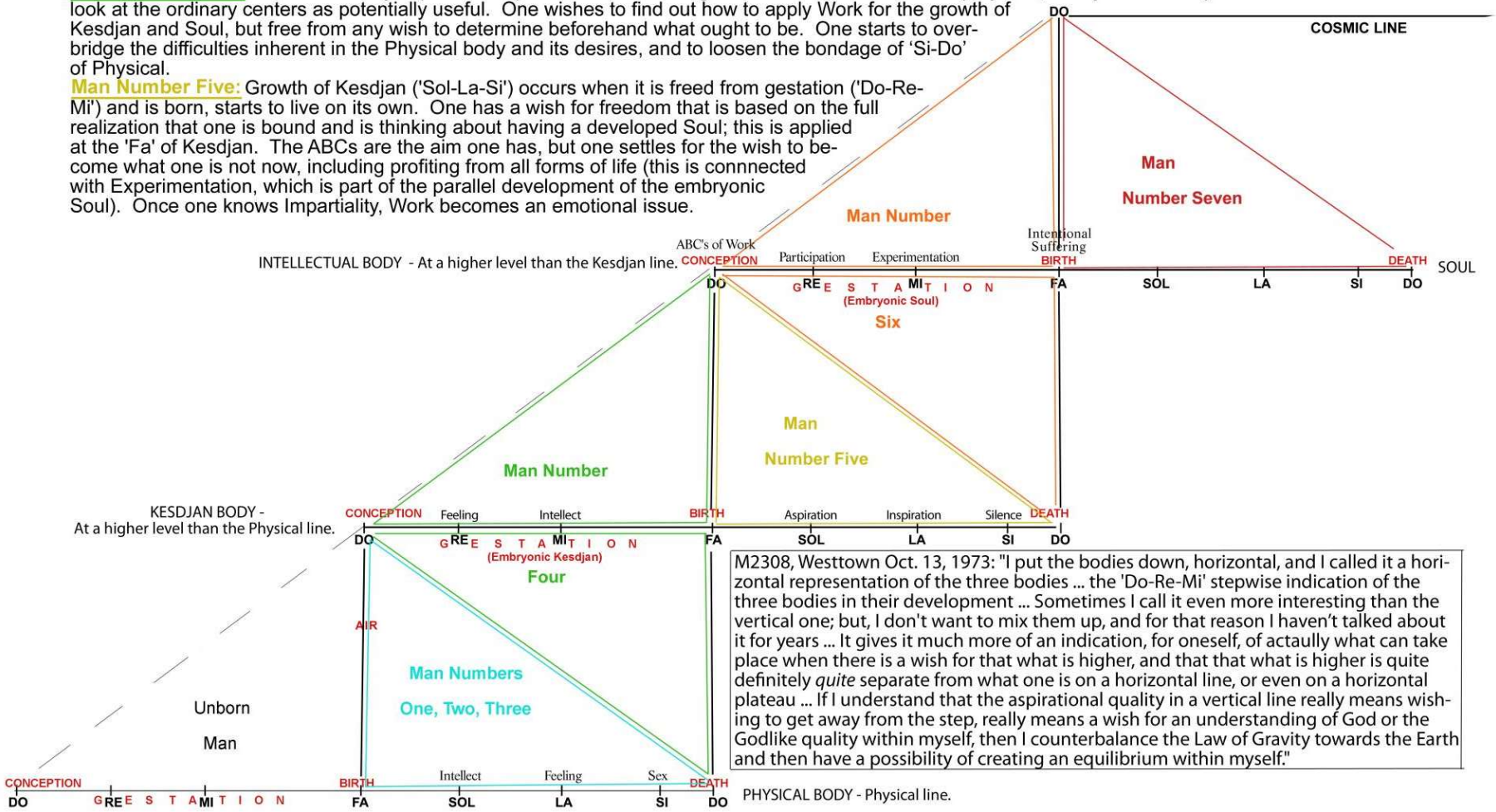
A drawing of the horizontal Three-Body Diagram is on the next page, for comparison the standard (vertical) version is also attached. →

Horizontal, "stepwise' version of the 3-Body Diagram as described in M2308. With rare exceptions (e.g., M1008, M1170, M2312, M2308) Mr. Nyland explains the 3 bodies using the standard, vertical version (see the next page).

Man Numbers One, Two, and Three: The level of Being takes on the expression of whatever predominates: physical, feeling, or intellect. The Being level associated with the development of the higher centers is not active, but is like a cloud hanging over a person who is asleep. Interest in growth (a property of Man No. 4) can be stimulated by Magnetic Center, the 'noumena' of a person which can disturb one's Being by dreams of what might be. Although one cannot pinpoint its location, Magnetic Center functions as the result of the three ordinary centers being in contact with each other and expressing all 3 of these centers' life; it can be associated with a very deep feeling.

Man Number Four: Growth of Kesdjan ('Do-Re-Mi') occurs when a Being level above all three bodies (Physical, Kesdjan and Soul) is active. One starts to look at the ordinary centers as potentially useful. One wishes to find out how to apply Work for the growth of Kesdjan and Soul, but free from any wish to determine beforehand what ought to be. One starts to overbridge the difficulties inherent in the Physical body and its desires, and to loosen the bondage of 'Si-Do' of Physical.

Man Number Five: Growth of Kesdjan ('Sol-La-Si') occurs when it is freed from gestation ('Do-Re-Mi') and is born, starts to live on its own. One has a wish for freedom that is based on the full realization that one is bound and is thinking about having a developed Soul; this is applied at the 'Fa' of Kesdjan. The ABCs are the aim one has, but one settles for the wish to become what one is not now, including profiting from all forms of life (this is connnected with Experimentation, which is part of the parallel development of the embryonic Soul). Once one knows Impartiality, Work becomes an emotional issue.



M2308, Westtown Oct. 13, 1973: "I put the bodies down, horizontal, and I called it a horizontal representation of the three bodies ... the 'Do-Re-Mi' stepwise indication of the three bodies in their development ... Sometimes I call it even more interesting than the vertical one; but, I don't want to mix them up, and for that reason I haven't talked about it for years ... It gives it much more of an indication, for oneself, of actaully what can take place when there is a wish for that what is higher, and that that what is higher is quite definitely *quite* separate from what one is on a horizontal line, or even on a horizontal plateau ... If I understand that the aspirational quality in a vertical line really means wishing to get away from the step, really means a wish for an understanding of God or the Godlike quality within myself, then I counterbalance the Law of Gravity towards the Earth and then have a possibility of creating an equilibrium within myself."

Standard, ‘vertical’ version of the 3-Body Diagram.